

THE
BAPTIST MAGAZINE.

JUNE, 1812.

On Ministers engaging in secular Business.

A LETTER TO A FRIEND.

My dear Sir,

IN reply to your enquiry, 'Whether it be proper for ministers of the Gospel to engage in secular business;' I beg leave to offer the following remarks, and submit them to your serious and candid consideration.

It must on all hands be allowed, that for ministers to engage in secular employments under certain circumstances cannot be criminal. The great Apostle of the Gentiles *laboured with his own hands* in order to supply his necessities and the necessities of those who were with him. And when ministers are connected with churches whose circumstances are such as cannot provide for their support, and have no sufficient resources from property already acquired, a necessity is evidently laid upon them to do something for their own subsistence. Or should their dependance upon the church for support, cause their enemies to accuse them of selfishness, or lead the church, through want of inclination or mistaken principles or prejudices, to entertain an unfavourable opinion of them, (as appears to have been the case with the Apostle in the above instance,) it would not only be allowable, but even praise-worthy, for them to provide for themselves. In such cases, the interest of religion itself requires such a step; and those ministers, who are disinterested enough to take it, are entitled to our warmest commendation.

But nevertheless, I cannot help considering it as a matter of sincere regret that such cases should frequently occur, and expressing my wish that our churches would exert their utmost endeavours that it may as seldom as possible become necessary; as I am persuaded that secular employ is, under any circumstance, a serious inconvenience to a minister: and I am free to

assert that where such necessity does not exist, a minister's engaging in secular business can by no means be justified. And I beg leave to submit to your consideration the following reasons in support of my opinion.

1. *It takes up a minister's time.* Every one who takes into serious consideration the nature of the ministerial office, must be sensible that it is very comprehensive. It includes in it not only the frequent public ministration of the word, and in order to that, the assiduous and careful study of it ; but also the diligent inspection of his flock, the visiting of the sick, and the administering of such private admonitions, consolations, and reproofs, as the respective cases of the individuals may require. But if a minister be engaged in secular business, and spend a large portion of his time in the shop, the warehouse, or the field, how can ministerial duties be discharged ? Will not many of them be partially, if not wholly, omitted ; and others be very indifferently performed ?

2. *It greatly unfits the mind for the duties of the sacred office.* Secular employ of any kind occupies a large portion of the thoughts and cares of every one who engages in it, to any considerable extent, and that to so great a degree as to make it matter of very serious caution in private christians to watch against its pernicious influence. How much more dangerous must that influence be to ministers, whose office requires that they should be more habitually and more eminently spiritual than christians in common—who ought to be always prepared for preaching, for praying, for conversing on divine subjects, for comforting the afflicted, for instructing the ignorant, and for promoting the spiritual good of all to whom they can gain access ?

3. *It brings ministers into a set of connections very unfavourable to their great employ.* As a tradesman, a minister must associate with tradesmen ; and it is vain to expect that such should in general be those who are pious and likely to promote the piety of a minister, or to derive any religious advantage from him. Habitual converse with them will insensibly incline him to a temper and a strain of converse similar to them, and thereby greatly unfit him for intercourse with the poor, the timid, the humble, and those who are labouring under spiritual maladies. Nor will it fail to have its temptations to unfaithfulness in the ministry itself ; or, at least, have a tendency to weaken his hands in its discharge should those persons be a part of his congregation, with whose vices he is acquainted, and which on

account of his necessary connection with them, he can scarcely venture in private to reprove.

4. *It is likely to engross a minister's chief attention, and the ministry is in danger of becoming only a secondary concern.* He is in great danger of becoming more the tradesman than the minister; and if the concerns of his trade come into competition with those of the ministry, as will be very frequently the case, he will feel strongly inclined to let the latter give way to the former. In that case the credit of his ministry will be diminished, the minds of his pious friends will be wounded, and his great Lord will be offended, and be likely to withhold his blessing from his labours; for it can scarcely be expected that he should own and succeed the labours of those who serve him with only the refuse of their time and strength, and seem, practically, at least, to intimate that contrary to his express declaration, they can serve God and mammon.

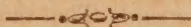
But it will perhaps be said, That though these inconveniences attend a minister's engaging in secular employments in general, there is one employment so very congenial to his work as a minister, as to be allowed to be exempt from them, namely, that of the instruction of youth. I readily allow that this employment is in some respects more congenial to the ministerial office than most others, particularly as it principally consists in conveying useful instruction; but I am far from supposing it to be free from such inconveniences as form a very strong objection to it. It certainly consumes as much time as most other employments, and is more directly calculated to exhaust the spirits and jade the mind than almost any of them; and if carried on to any large extent, will be liable to most of the other objections arising from alienation of mind, unfavourable connections, and the danger of making the ministry only a matter of secondary concern.

You will, I know sir, excuse the freedom which I have used in expressing my thoughts on the subject on which you were pleased to ask my opinion. With you, I regret that so many of our ablest ministers, and not a few of them placed in very important situations, have been more than half employed in the shop, the field, or the school; and thereby the church of God in general, and our own connection in particular, have been deprived of so large a portion of their labours. I have too respectful an opinion of these worthy men to suppose that any thing short of necessity would have prevailed upon them to do so. Would to God I could abolish that necessity! But this is a vain

wish : yet I cannot but think that if our connection in general and our ministers in particular, were but suitably impressed with the evil and were united in their efforts, something might be done, if not entirely to remove, yet considerably to lessen this necessity. But as my paper is filled I must defer the consideration of such means to a future opportunity. In the mean time let us be sincerely thankful that God has raised up so many who have successfully laboured in his vineyard, though under all the inconveniences above mentioned ; and let us earnestly pray that until these inconveniences be removed God may raise up still more to labour with equal zeal and success ; and that he may excite those who are released from the necessity of manual labour, or any worldly incumbrances, to an appropriate degree of zeal and diligence in his work.

I am, my dear sir, Yours, very respectfully,

A BAPTIST



Deficiency of Pastors.

IT is a lamentable fact, that many of our Churches are destitute of Pastors ; perhaps a greater number than at any former period. As many of the survivors are far advanced in life and cannot be expected to continue long in the service of the Redeemer on earth ; it is certainly desirable that suitable persons should be raised up among us to fill these important stations in the Church of Christ.

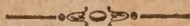
The writer is well satisfied that *gifts for the work of the ministry*, to qualify any for the office of *Pastors and Teachers* are immediately derived from the Lord Jesus Christ ; and would therefore affectionately exhort all the churches to *pray earnestly the Lord of the Harvest, that he would thrust forth labourers into the Harvest.*

But while this truth is undeniable, there is another as capable of demonstration ; viz. That unless all rational and scriptural means be employed to obtain these blessings, the churches will be liable to that cutting rebuke, *Your iniquities have turned away these things, and your sins have withholden good things from you.* Jer. v. 25.

The writer will be greatly obliged if any of the judicious correspondents of the Baptist Magazine will turn their attention to this subject, and furnish answers to the following enquiries.

1. Are there fewer young men of established piety, of improveable talents, and of ardent zeal, in our Churches than in those of other denominations?
2. Is proper attention paid by the Pastors of our Churches to find out suitable gifts? and do the Churches to the extent of their power encourage such persons to devote themselves to the work of the Ministry?
3. Is there any thing in the constitution and government of our Churches, which presents a discouraging aspect to persons who wish to apply themselves to this work?
4. Is the plan adopted by the Deacons of our Churches to provide suitable means for the Pastor's support, the cause of deterring many, who are in comfortable circumstances, from leaving their secular concerns, lest they should incur the sentence pronounced by the Apostle 1 *Tim.* v, 8?
5. Does the number of our churches so much increase that the persons among us who are blest with suitable gifts, are insufficient to supply them?

ATOI.



Reasons preventing Church-Fellowship.

To the Editor of the Baptist Magazine.

Sir,

In your last Magazine, there were stated, with judiciousness and zeal, the Reasons why all christians should be members of a Church. Your candour, I am persuaded, will permit the insertion of a letter, the writer of which will freely state the Reasons which, for several years past, have conspired to keep him from church-communion.

1. *The unworthy conduct of Members.* It is expected of christians, that they be like Christ, and *be* in the world as he *was* in the world. The Sons of God should shine as lights in the midst of a crooked generation. Those who have been baptized into Christ, should put on Christ, and make no provision for the flesh, to fulfil its desires. And all who have been immersed into the death and resurrection of God's Son, should be dead unto sin, and alive unto God. Examine the Baptist churches. Are *all* their members walking in the fear of God, and in the comforts of the holy Spirit? Alas, how many are members with them, whose tempers and lives, when thoroughly known, present formidable barriers to the upright and conscientious christian. They seek earthly things, and are ene-

mies to the cross. These have been stumbling-blocks in my way; and rather than unite with professors of such a description, I have abstained, with a trembling heart, for several years from church-fellowship.

2. *The Troubles peculiar to Churches.* Born of godly parents, and from my youth brought up in the Nurture of the Lord, my days have been spent amidst God's people. My mind is no stranger to those distressing scenes, which churches occasionally present. My proximity has compelled me to see the tumult, and to hear the din. Is there not a lamentable perjury of that LOVE which covers a multitude of sins? Where is the patience of Christ, and the fellowship of the Spirit? Where are the men who carry each others burdens, and fulfil the law of Christ? Is the spirit of *tale-bearing* extinguished? Are strifes and divisions sacrificed at the cross, and buried in the grave of Jesus? By remaining in the class of hearers, I am free of those evils. In uniting with a church, I am liable to be drawn into a gulph, in which many professors have made shipwreck of the faith and a good conscience.

3. *Church-fellowship not necessary to salvation.* A survey of the evils too prevalent in the churches has impressed this conviction on my mind. Church-membership does not constitute Christianity. A person may belong to the *purest* society on earth, and be eternally united with hypocrites and unbelievers in hell. A person may have no visible communion with Christ's Body, who has secret communion with the Head. There may be much of the form with little of the power, much of the power with little of the form, of true godliness. *They shall come from the east and west, and sit down with Abraham in the kingdom of God, while the children of the kingdom shall be cast out.* Pure and undefiled Religion before God is this, to visit the fatherless and widows in their afflictions, and keep oneself unspotted from the world. Many that are *first* shall be *last*. By such considerations I have long persuaded myself that Membership is not *necessary* to salvation. And why should I voluntarily plunge into difficulties, when without them I may safely reach the shore of the celestial Canaan?

4. *A fear of professing the faith, and telling my experience in the presence of my fellow creatures.* Before I can be admitted to communion, I must appear in the presence of the Church, make an avowal of my belief, and specify the steps by which God has led me to hate my sins, and love the Redeemer. On this subject, many difficulties have presented

mselves. I have questioned, at times, my own christianity. Can he be the subject of divine grace, I have thought, whose heart is the residence of so many vain thoughts, so many wicked desires, so many unmortified passions? Can he be the object of God's Love, who has so little regard to God's character, so little happiness in his service, so little thirst for his presence, so little concern for his Glory in the world? Can he be a believer in Christ who at times dares not venture on him for pardon and salvation—whose affections towards the Saviour are so cold, so fluctuating, so inconstant? Can he be born of the Spirit who cleaves to the dust, and seldom lives in a live-dependence on that blessed Agent, for supplies of light and strength and comfort and holiness? Can I be a christian, whose conscience charges me with fighting against God and grieving the holy Spirit? How dissimilar I am to the primitive christians, whose life was hid with Christ, whose conversation was in heaven, who preferred the reproach of Christ to the riches of the world, and the sufferings of the church to the pleasures of sin! How can I state my conversion to a Church, who so frequently have cause to question whether I have ever seen the full evil of sin, and the divine loveliness of the Saviour? I want courage to declare what I humbly hope God has done for me, and to make a public disclosure of that which I have never yet unfolded to my most intimate friend. Besides, my experience is so unlike what is commonly talked of among professors. I can tell of no text by which, of no time when, of no place where, my heart was first impressed with divine things. I cannot mention any particular means by which my mind has been enlightened, or humbled, or comforted. I do hate sin—I love the Redeemer—my heart is attached to his friends, and beats for the prosperity of his cause. But surely no church could be satisfied with such a feeble christian as I am, with such experience as mine is. A distressing sense of my own unworthiness has repelled me from seeking communion with a church of Christ.

5. *A dread of disgracing my profession by future sins.* If I join a church, I then come forward, before men and angels and God himself, and solemnly engage to renounce the world, to crucify the flesh, to live solely for Christ. Every eye will then be turned upon me. My carnal acquaintances, my ungodly relatives, my grand enemy the Devil, will pry into my conduct, and note my failings. With such a heart as mine is, deceitful above all things, and desperately wicked, I cannot be always

on my guard. Some of the best christians have fallen, and soiled their garments in the mud of the world. May I not fall after the same mournful pattern, and expose that cause, dearer to me than my life, to unmerited obloquy ! At present, I make no public profession, and my faults are not charged to Christianity. But let me be united with a christian Church, my imperfections will be traced by an uncandid and indiscriminating world to my profession ; and the stains which sin has left, and which temptation darkens, will be imputed to that very Grace which brings salvation, and teaches to deny impiety and ungodly desires. Yes, sir, I have been kept from a public profession from the dread of falling away, and by falling away, exposing the Name of my beloved Master to undeserved reproach.

6. *The State of Churches and Ministers.* I am a Baptist from principle. I live in a town where there are several Baptist churches. Such have been the changes among them as to discourage my application for communion. Here, one minister is pronounced to be sound in the faith : there, the orthodoxy of another is questioned. In one place, I could have united with the people, but could not comfortably sit under the minister ; in another, while the minister was useful to me, the people were not the objects of my choice. I am not, sir, of a freakish temper, nor are my ears itching. I attend regularly in one place, and love the doctrine which I hear. I only state the circumstances which have wrought on my own mind, and to particularize which more fully would be unsuitable for your work.

7. *The strict and exclusive communion of the Baptists.* I am attached to that denomination ; but my attachment is not blind and indiscriminating. If I know what true godliness is, there are genuine Christians in various denominations. The arms of my affection embrace them all ; Christ receives them all ; heaven is prepared for them all. *There*, they shall all see the Saviour's face, and engaged in his service hold unreserved intercourse with each other. *There* shall be but one general assembly. And shall I refuse to sit down, in this vale of sorrows, with my Lord's friends, with whom I indulge the prospect of sitting down at a higher table, in a world of perfection and glory ? My union with a Baptist church is a costly sacrifice. An union with them cuts me off from the communion of the great bulk of professing christians below. *This* has often distressed my feelings, and beyond doubt has detained many proselytes to adult baptism from uniting with the Baptist Churches.

8. *The Example of good people.* These impressions have been strengthened by the conduct of others, whose piety and sincerity are unquestionable. How many can be pointed out in our congregations, whose principles are pure, whose lives are holy, whose zeal is ardent, and whose sacrifices and exertions for the cause of Christ are very great. In their families and in the world, they display the purifying and humbling efficacy of evangelic doctrine. They are ready to every good work; they are hospitable and generous to the minister; they bear a large share of the public burdens; they take a lively concern in the prosperity of the church. Yet, they are not members. By the churches, they are respected, beloved, consulted. Their company is courted, and their favour is valued. Till they are *not* members. My situation is not singular, for it is justified by the conduct of many who are believed by the churches themselves to be among the best of christians.

Permit me to close this enumeration of Reasons with another, which I find it very difficult to avow. Many years, I have heard the sound of salvation, have tasted a little of the Saviour's love, and feel the force of my obligations to *obey* the Saviour's commands. The above stated reasons have operated to keep me from compliance with the Supreme mind, till I am advanced in life, and hastening to another world. And shall an aged disciple, as I am, at last come forward, and publicly *own*, that I have been living *below* my privileges, and in opposition to my Master's law? How painful this to flesh and blood! Pride tempts those who are in such a situation to maintain a consistency, to save themselves from such a mortifying disclosure, and to continue in that course in which they have walked so long. How humbling it is for a professor, who has been many years in the class of hearers, finally to admit the legislative authority of Christ, and resign himself unservedly up to the directions of Zion's King.

Such, sir, are the Reasons which have combined their influence to detain me at a distance from the churches of my Redeemer. **BUT THEY ARE NOT SUFFICIENT.** I have been in the wrong. I see and renounce my Error. And if you judge fit to insert the preceding paper, shall send you, God willing, the Reasons which, through divine mercy, have induced me to change my conduct, and to seek church-communion as my honor and my glory.

An Old Disciple.

To the Author of "Zebaj defended."

Sir,

It happened that I did not read your letter, in the Baptist Magazine for January, till nearly three months after its publication ; I may therefore confidently hope, that you will pardon my not having, at an earlier period, made you a suitable return.

Whether the "defender of Zebaj" be Zebaj himself or not, I submit to the judgment of those who may choose to compare the style of the two articles ; and shall only remark, that the Author or Authors would have been more perspicuous, had such errors, as you term "venial hallucinations of phraseology," been avoided.

If the object of Zebaj was, as you say, "to caution his readers against considering prayer as a duty, the performance of which *must necessarily be acceptable to God, from whatsoever motives it may proceed, or in whatsoever manner performed.*" I have to express my regret, that his diversified attempt to prove what scarcely even the most ignorant would deny, should not have been confined to this nearly futile though harmless purpose ; but that the chief and obvious tendency of his labour is, to diminish the number of those who exercise prayer ; his representations being such, as may lead various classes to conclude, that there is less danger in omitting, than in attending to it. Prayer undoubtedly *may be* "abominable in the sight of God," but the *conduct* of those who never pray, *must be* so : and as Prayer is, (according even to Zebaj,) "alike the duty of all the human race," how can the omission of it be justly preferred ? He who clearly exhibits the motives and means for enabling men to perform any duties with propriety, deserves the esteem of all ; but it is otherwise with him, who, from the characters of men, derives reasons for omitting the performance of duties of universal obligation. I almost despair of him who lives without calling upon God ; but hope begins to arise, when it can be said, "Behold he prayeth." With such sentiments, I considered the tendency of Zebaj's paper to be, not a "trifling cause," but a *sufficient* one, to justify my "rebuking him sharply."

By kindly referring me to the 3rd verse of the 7th chapter of Matthew, you had the advantage of adverting to it yourself : and such is the admirable nature of our Lord's directions, that though a person may, when applying them to a particular case, draw wrong inferences from them (as I presume you did, if you thought this verse should have prevented me from attempt-

to shew that to be wrong, which I believed to be so,) yet the remembrance of them may be useful to each of us, on some future occasion.

Zebaj had, probably, a more substantial reason for not depending his "remarks," than that which you have conjectured; and perhaps the same might induce you to defend *him*, rather than *them*: but, if his remarks had admitted a solid defence, to have accomplished this, would have been effectual for all purposes.

With regard to your concluding sentence, I am conscious of a desire to "detect and expose evils" which may either *impede the beginning*, or prevent the "growth of true religion;" and I adduce my letter to Zebaj as one evidence of this desire; and there be either "Rebuses or Conundrums" in that letter, you might have disclosed them—however, enough has been said, to enable our readers to judge between us.

April 4, 1812.

I am sir, Yours, &c.

A friend to the Baptist Magazine.

Reply to F. F. on eating Blood.

(See page 162.)

To the Editor of the Baptist Magazine.

Had your correspondent given his opinion on this subject in his own words, it would not have seemed such a formidable undertaking to answer him: but when he brings Doctor Gill forward, the case is quite different. Doctor Gill was justly famous for his profound skill in biblical criticism; and as a controversialist, he was himself a host. His praise is still in all our churches; therefore it is impossible not to feel great diffidence, when obliged to differ in opinion from such a man.

But the right of private judgment is of such vast importance that every man who reads the Bible, is under the indispensable necessity of thinking for himself. Nor is he at liberty to bow to the commanding influence of great talents, or deep and extensive learning. No: he must exercise his own judgment, and bring every opinion to the standard of truth, by which he is bound to abide, whithersoever it may lead him. Let us therefore weigh this subject in the balance of the sanctuary.

A keen and sensible writer of our own denomination has said: "The laws of revelation are positive, and are to be obeyed precisely as they are enjoined: those given to individuals, by individuals, and by nobody else: those given occasionally, on those occasions, and on no other in the world: those given

to the jews, by the jews, and by no other people under heaven those given for a time, for that period, and for no other : those given to the Apostles, by the Apostles, who have no successors and those given to all christians, by all christians, and for the reasons assigned by the law-giver, and for no other in the world."

To whom was the law that forbids eating blood originally given ? To Noah and his family, when they came out of the ark. When God gave them the liberty to eat animal food, he forbade them to eat the blood. It appears then that this command was given to the whole family of mankind : consequently it would have been binding upon every individual of the human species, if the levitical code had never existed : and it must be still in force, except the great Legislator himself has repealed it. But I am obliged to maintain that it never has been repealed : for it is not a peculiarity of the mosaic law : it was indeed repeated, and its nature, use, and sanction, explained under that dispensation : but it did not originate there. And that very decree which freed the gentile converts from every tittle of the ceremonial law, *confirmed this more antient commandment.* It is a little surprising that it should be supposed, that the Apostle James was influenced in his opinion by jewish prejudices ; when his sentence completely abrogated every article of the mosaic ritual, and declared that the gentile converts need not be troubled with any jewish ceremony whatever. It may be observed further, that it was not merely the opinion of James, or even of all the Apostles ; but the decree is thus expressed ; *It seemed good to the HOLY GHOST and to us, to lay upon you no GREATER BURDEN than these necessary things.*

If it be asked, Where is the use of abstaining from blood ; seeing that the blood of Christ has been offered, and christians are represented as drinking his blood in the Lord's supper ? To say nothing about the spirit of this query, I answer—If our beneficent Creator, when he granted us the liberty to take the life of animals for the support of our own, forbade us to eat the blood, that we might remember, that as our bodies are nourished by the flesh of his creatures, so our souls are redeemed by the blood of his Son ; surely no christian will think it a hardship to be debarred from eating blood. Nor will he be averse to remember, when he eats animal food, that as the blood of the animal was poured out, that he might feed upon the flesh ; so the blood of Christ was shed for the redemption of his soul.

Clapham.

I. O.

*The Fathers of the Particular Baptist Churches
in England, to their Sons, in the year 1812.*

Beloved Sons,

It is now more than a Century since we left the vale of tears which you inhabit, and became the residents of this celestial country. We have entered into rest; we cease from our labours; we sorrow no more. God, even our own God, has indeed blessed us. Happy shall we feel to receive you into these everlasting habitations. Before the Throne we will together bow, and uniting with the innumerable company of Angels and Spirits of just men made perfect, for ever sing, "Worthy is the Lamb that was slain."

You well know that our feeble exertions in the cause of our Divine Master were the means of establishing those churches over which the Holy Ghost has made you overseers. We laboured, and you have entered into our labours.

Since our gracious Lord has called us to receive our reward and glory, many painful things have taken place among you. Would souls have wept in bliss, we should have poured out rivers of tears, and wept day and night over the slain of the daughter of our Zion! We fondly hoped that the plans we had devised would have been executed by our immediate descendants; that the basis we laid for a general Union of our churches was sufficiently firm to bear the weight of any superstructure of pious exertion they could have raised upon it. But alas! instead of Union we have beheld divisions; and in the room of generous exertions to promote the universal happiness and welfare of man, by attempts to propagate the glorious gospel of the grace of God; a confined policy, a captious spirit, and a narrow mind prevailed, till we were almost ready to exclaim, "The glory is departed from our Israel. The Ark of God is taken."

But we shall not forget the pleasure communicated by one of the celestial hierarchy which minister to the church below, when he announced that some of you had resolved to plant the standard of the Cross on the shores of Hindoostan, and invite the perishing millions of Asia to turn to the Strong Hold, as prisoners of hope. It seemed as if till then our joy had not been complete. Then with rapture, new even to us, we struck the sounding lyre, and made the heavens reverberate with our song of praise, "Now is come salvation and the kingdom of our God. The kingdoms of the world will now become the kingdoms of the Lord and of his Christ."

Go on, beloved Sons, proceed in this grand design. Your divine Lord is going forth on his white horse : follow him also on white horses. He is mustering the armies to the battle, and those who are with him, are the called, the chosen, and the faithful. Victory is certain : the battle is not yours, but God's. The weapons of your warfare are not carnal ; they are mighty through God. Fear not ! the strong holds of the enemy must fall before you : every tongue that riseth up in judgment against you he will condemn ; this is the heritage of the servants of the Lord.

Nor was it without unspeakable delight that we heard of your intended Assembly to promote this object, on the day in which it has been said that John the Baptist was born. Whilst your petitions are ascending to HIM that sits upon the throne, we will bow before it, and unite with you, " Let the whole Earth be filled with his glory, Amen and Amen."

We know also that our God has put it into the hearts of many to promote the good of your churches, and his own glory, by a more general union of exertion and christian fellowship than at present exists among you. This we too attempted, and for a time we prospered. But the " Accuser of the Brethren " succeeded in filling the minds of many with evil surmisings and unholy censures, till he at last defeated the good design. We have, however, notwithstanding our failure, heard HIM say whose smile constitutes our bliss, " Ye did well that it was in your hearts." May you, our beloved sons, erect that house for which we prepared with all our might.

Your advantages are many ; improve them. Work while it is called to-day. Follow us, as we followed Christ. Let the Doctrines we professed be the foundation on which you build. Let the important objects we pursued engage your attention. Let the Principle we adopted regulate your conduct. Avoid the Rock on which we split. Let your deliberations embrace the most important interests, and develope the best means of promoting them. You have an object for exertion, and a subject to interest your hearts, which we had not. You have found ground which we had not discovered. You have a mighty machine, and standing on this spot (through grace) you may move the Earth. Depend on HIM who has promised to help your infirmities. Endeavour to advance His glory who died for your redemption. Feed the church of God which he has purchased with his own blood. He hath said, " Him that honoureth me, I will honour."

Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you.

William Collins.

Andrew Gifford.

Henry Forty.

William Kiffin.

Harvard Knollys.

Benjamin Keach.



To the Editor of the Baptist Magazine.

Mr. Editor,

Could you find room in your useful publication for the admission of the following hint to the Baptist Churches, it would greatly oblige one who ardently longs to see those streams of mercy and grace which enrich and fertilize the British Churches, flowing more extensively, in every direction, to enlighten and save the perishing nations, and advance the Glory and triumph of our Redeemer.

To the Baptist Churches.

Dear Brethren,

In these solemn and eventful times, when the friends and enemies of truth are equally active to promote and aid the cause to which they respectively belong—are uniting effort, forming close alliance, and preparing for the great day of God ; and in which through the influence of missionary zeal, the kingdom of the Prince of Darkness has received a shock, in almost every quarter of the Globe, (happy prelude of its final overthrow ;) to the Baptist mission, and the pecuniary support of that cause, this paper is designed particularly to call your attention. Where is the mind enlightened by the wisdom from above, that can review the labors of Carey and his associates without astonishment and delight, exclaiming what hath God wrought ! And what pious heart will not ardently pray, that their zeal and success may increase abundantly, and their sphere of action be much wider extended. But to accomplish such an object, great pecuniary resources are necessary ; to meet the exigencies of which we regard with pleasure the formation of assisting and auxiliary societies, arising in different quarters.

An additional mode, however, of support has powerfully impressed my own mind : easy of application, and by no means interfering with subscriptions or collections ; which I feel strongly impelled to suggest to the consideration of the Baptist Churches ; and which I should rejoice to see universally adopt-

ed. I therefore beg leave to enquire, Where would be the impropriety of having small Boxes conspicuously affixed at the doors of our Meeting-houses, with an inscription, "To aid the Baptist Mission?" Why might not these be considered as a necessary appendage to our sacred and holy temples, where our best feelings are excited, and where our hearts so often pour out the fulness of desire, that Jehovah would make bare his holy arm among all nations?

From the union of little things the most mighty results arise. Who would *now* imagine, from its magnitude and importance, that the Baptist Mission received its first impulse from a collection of about £6: 0: 0? But to demonstrate the utility of the above plan, supposing it pretty generally adopted; let it be calculated, and if upon an average the Box in each Church produced only one solitary sixpence per week; this multiplied by 500 Churches in England and Wales, (which is, I should think, considerably under-rated,) would produce a total of £650. A goodly sum, the produce of little things. By this means the poor of the flock would lend a helping hand; many a poor widow would cast in two mites, and the pious minister would frequently awaken attention to the Mission and the Boxes.

And now, Brethren, I charge you that ye be ready to every good work. Shall I say, What Church will first set the example? Rather, I will say, the Church is no-where to be found, so deficient in Love, as to withhold so small an expression of it, accomplished with such extreme ease, and so intimately blended with their personal and collective happiness and prosperity; which is generally proportionate to that zeal and activity displayed in the cause of Christ. At present, I forbear to mention the most powerful motives, which urge on the Church of Christ to the immediate exertion of individual and united energy—ardently longing for and anticipating the overthrow of Satan's empire, hailing the era of the reign of mercy, when a thrill of rapture, and a general song of praise, shall fill every heart, and resound from every tongue, and *none shall hurt nor destroy in all my holy mountain, saith the Lord of hosts.*

Hackney, April 6, 1812.

W. P.

REPLY TO ENQUIRER

pecting the Exclusion and Suspension of Church-members.

[See Bap. Mag. Feb. 1812.]

Editor,

A MEMBER of a family is not cast out on every offence, though sometimes his liberties and privileges may be abridged. do not cut off a member of the body, though it be grown less and painful, until proper means have been used to restore it to its former soundness and usefulness.—Amputation is the last resort. The man suspected of leprosy was shut up, suspended from his wonted privileges, but not excluded, until his disease was fairly proved. Many spots were ground out by suspension, that were not ground for exclusion. Seven, or fourteen days, he must be suspended, till the matter can be decided. During his suspension, he was neither admitted to the society of the whole, or of lepers, nor pronounced clean or unclean. The means used with the suspected garden and house may also bear upon the subject, by way of purgation. Every fall of a christian is not a ground of exclusion, and yet may be a ground of suspension from the Lord's table.—Wisdom is profitable to direct. If a brother be overcome with a fault, restore such an one. Use means for his recovery. Neither a free admission to the table, nor an entire exclusion from the church, seem proper means for restoring.

Indeed, if a brother walk disorderly, he must be excluded; but a disorderly *step*, is not a disorderly *walk*; and it is not for exclusion, but suspension, till it can be seen whether the church will condemn that step by repentance, or approve it by reproof. A brother, who is grieved for his improper conduct, is not to be excluded, but it may require time to discern and receive true repentance. During this time, while his case is doubtful, not whether he has sinned, but whether he has repented, he must be suspended. An heretic must have a first and second admonition, before he is excluded.—I plead not for loose discipline. Churches in the habit of suspending disorderly members, should follow suspension with brotherly reproof, &c.; and if these have not the effect desired, they should not trifle, but proceed to exclusion.

J. H. O.

Christian Separation.

'*Be ye separate,*' is a divine command ; and as it becomes the members of churches to unite together, so it becomes them also to be separate from the world, as much as in them lies. They are *a garden inclosed*, taken out of the wilderness of the world, and profess not to be of the world, but to be a distinct people, separated by the grace of God ; let them then, like their divine Master, *be separate from sinners* ; entirely, they cannot ; but let them not make carnal men their bosom friends, nor unnecessarily keep company with the wicked ; lest, to their sorrow, they find that, *their words eat as doth a canker*, and impair the vitals of religion. It was said of Ephraim *He hath mixed himself among the people, Ephraim is a cake not turned : strangers have devoured his strength, and he knoweth it not : yea, gray hairs are here and there upon him, yet he knoweth it not.* Ephraim had lost his strength, by keeping company with those that knew not God, and the tokens of declension came imperceptibly upon him, till he was *like a silly dove without heart* ; that is, he was in some measure harmless, but had lost all his zeal, and had no heart for God. *Be not deceived, my friends, Evil communications corrupt good manners. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.* - 'But if I do this, I must forsake my relations, my friends, my father ; I must give up all my worldly prospects,' say you ; - Well, be it so, the Lord saith, *I will receive you ; and will be a Father unto you, and ye shall be my sons and daughters.* What a promise this ! you shall be *infinitely gainers* by your loss ! Trust in the Lord ; take him at his word ; his promises never fails.

Trivett's Christian Duties



QUERIES RESPECTING DEACONS.

To the Editor of the Baptist Magazine.

Dear Sir,

I shall be thankful if some of your Correspondents will favour your Readers with their thoughts concerning the duty and privilege of a Church, in choosing their Deacons. And will take the liberty of suggesting as a foundation, the portion of God's word in *Acts vi, 3.* *Wherefore, Brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.*

ss. Upon the face of this passage I would propose two questions ; First, Were the words directed to the Church as a body, or to certain *Individuals* in that Church ? Secondly, Are the words any directory to the Churches now, and how does the direction extend ?

Yours respectfully,

W. F.



Papers from the Port-folio of a Minister.

Enmity Overcome.

JOHN B——N, Esq.

A Gentleman once sent his servant, forbidding this good man tread a foot upon his ground, to whom he sent this reply, That it please your master to walk upon my grounds, he shall be very welcome, but if he please to come to my house he shall be all more welcome. He thus made the other his friend forever, heaping coals of fire upon his head.



The Church - Meeting in Heaven.

By the late Rev. J. RYLAND.

“ What singing ! what shouting ! what heavenly greeting !
 Shall there be, at that general, triumphant church-meeting.
 Nor illness, nor business, nor length of the way,
 Shall keep from that meeting one brother away.
 Temptations, and trials, no more shall be known ;
 Nor Satan, nor sin, shall e’er cause us to groan.
 Each shall tell his sweet story, nor need it be short,
 It will never be night, there’ll be time enough for’t.
 Each strange dispensation will be then understood,
 And we shall see clearly, all wrought for our good.
 May the foresight of glory constrain you and me,
 To consider what persons we ought now to be !
 To pray for your brother, my dear friend, fail not,
 For, alas ! you can’t think what a heart I have got !
 So stubborn ! so stupid ! so carnal ! so cold !
 One half of its wickedness, cannot be told.
 But, Lord ! thou dost know it ; thou only canst bend it
 Oh, search it ! and break it ! and wash it ! and mend it ! ”

A good Christian according to a Bishop of the seventh Century.

HE is a good Christian who goes frequently to church, and prohibits the oblation which is offered to God on the altar; who does not taste of his own fruits unless he first offer a certain part to God; who, as often as the solemn assemblies arrive, abstains days before-hand from every thing that may tend to sully his chastity, in order that he may approach the altar of God with a pure conscience; who keeps in memory the creed, and the Lord's-prayer. Redeem your souls from punishment while you have the remedy in your power—bring offerings and tythes to the church—light up candles in consecrated places, to the extent of your ability—go to church still more frequently, and humbly solicit an interest in the patronage of saints—If ye observe these things, ye may securely approach before the tribunal of the eternal judgment at the day of judgment, and say, “O Lord give to us, for we have given to thee.”

This curious description of a Christian, in which there is neither the love of God nor the love of man, is the production of St. Eligius, bishop of Noyon! How different from that taught by John Calvin, who was born in the same city, in the sixteenth century!

The source of Talents.

Dr. Erskine remarks that “God makes men great, by bestowing on them distinguished genius and talents.” Some of the courtiers of the Emperor Sigismund, who had no taste for learning enquired, Why he so honoured and respected men of low birth on account of their science? The Emperor replied, “In one day I can confer knighthood or nobility on many; in many years I cannot bestow genius on one. Wise and learned men, are created by God only.” No advantage of education, no favourable combination of circumstances, produce talents, wherever the Father of Spirits dropped not the seed of them in the souls which he made.

Attention to Study.

It is recorded of Mr. Cecil that he never seemed weary of his studies; they were not only his business, but his enjoyment and recreation; and he used to call them his *rest*: he felt any demand that infringed on these, his *labour*, and the return to his study his *rest*. Few more carefully aimed to redeem time, and to spend it *only* in what was worthy of a man and a christian minister. Often repeating—

For at back I always hear,
Time's winged chariot hurrying near;
And onwards, *all before*, I see
Deserts of vast Eternity!

Obituary.

MARY TYRED.

Mary Tyred, K——, Bucks, was born in the year 1781, of poor parents, with few advantages for education; so that she could hardly read a plain chapter in the new testament. Her childhood and youth were spent in vanity and carelessness; until it pleased the Lord to visit her, when about the age of twenty-two,) with a slow and fatal disorder, which confined her to a homely cottage, in which situation she was but little known until Oct. 1806, when her case was laid before a Society in the neighbouring Village, for religious visiting, and relieving the distressed. By this means access was gained to her, and a conversation commenced, (after a little attention to several particulars relating to the body and its afflictions) reflecting her views of eternity, and whether she thought the present affliction would terminate in death? She seemed quite sensible it would, and expressed herself as not being much afraid to die, hoping her heart was not so very bad, but God would forgive her; adding also, that she thought she had not been so great a sinner as many. These expressions, with others of a similar nature, convinced the visitor, she was desiring her own soul, with the thoughts of *peace, peace*, without acquaintance with the Lord, of the spirituality and extent of the law, which is holy, just, and good. The law was opened and explained to her, with questions and personal application from parts of the seven first chapters

of Matthew, James's epistle, and Paul's to the Romans and Galatians; from which epistles it is clear, that *by the deeds of the law can no flesh living be justified*. This visit was closed by commending her to God, with prayer for the Holy Spirit to convince her of sin, and render the means used effectual for her eternal welfare. She appeared to be somewhat impressed, and wished for another visit.

Before another opportunity offered for visiting her, the Visitor heard that the minister of the parish had been to give her the Sacrament of the Lord's supper. On enquiry, it appeared that not one word had passed about the state of her mind, or in what way she thought to be saved. All this, however, had but little effect upon her, it neither made her more thoughtful, nor more content in carnal security. Hearing of this circumstance, led the Visitor to introduce himself on the next visit with that most valuable little tract, entitled, *The History of Mrs. Wilson*; some parts of which being read, completely detected the false grounds of her confidence; and was, by the blessing of God, of lasting use to her. Even to the last, she would with pleasure repeat some of that little book, though she had not seen or heard it for nearly three years. As she began to read a little for herself, several little books were lent her to read, and appeared of use to her. Burder's Village sermons were also read, and heard, with now and then an observation, by which means she became acquainted

with the depravity of human nature, the excellency of the law, and the way of Justification, far better than many who attend the public preaching of the Gospel.

Some unthinking friends again endeavoured to persuade her to take the Lord's supper, but she turned a deaf ear to it, convinced that she had once thoughtlessly taken it, and thinking how many seem to depend on it at last for help, she was determined not to countenance a practice by which so many souls had been fast lulled asleep in carnal security.

On another occasion her mind beginning to be enlightened, she exclaimed, with a mixture of serious cheerfulness, "O ! what a blessing it was for me that I was thus visited. What a kind and merciful God to spare me ! If I had died before, I know where I must have been ; for I thought myself good, and yet was ignorant, blind, and wicked. Once I hardly liked to own myself a breaker of all the ten commandments, but now I think surely there never was a more wicked creature suffered to live ; I seem all sin ; my heart is so wicked, I can hardly bear it. I try to pray—repent—mourn for sin—think of God, and that dear Saviour above, but it seems as if I could not—the more I try, sometimes I think the worse it seems."

At another interview, she said, "O dear me ! how it does astonish and surprise me to think of that precious, sweet Jesus ! What he did and suffered for such poor wicked creatures as *I am especially* ! When I think of him ! my pains, though sharp at times, appear but trifles. I am attended to and waited on, so that I think my cup runs over with blessings. O what a mercy !

Those words of some hymn suit my case very much,

"Yes, tho' of sinners I'm the worst,
I cannot doubt thy will ;
For if thou hadst not lov'd me first,
I had refused thee still."

"Ah !" continued she, "it is all of God's grace to make me to differ from what I once was. I should never have loved him, if he had not first loved me."

On another visit, she said, "If sinners can *make* their peace with God, as some people talk, it seems to me as if Christ died in vain. I'm sure *I can't do it*, my sins are so great, that instead of paying off, or making any satisfaction by my works, I seem all sin ; my sins seem too great, at times, even for the blood of Christ. Oh ! I do hate sin so, I do not know what to do ! Sometimes I try to think of good things, and it grieves me to find something draw me off so. O ! what a wicked heart." At another time, she expressed her grief on hearing her Saviour's name prophanelly called on around her, and the holy Sabbath so neglected, "It troubles me a great deal," said she, "because my brother comes from service now and then to see me, but always on the Sabbath day ; I wish he would come on another day ; for I feel a good deal concerned about my parents and relations. I tell them religion is important, and I want them to hear the truth as often as possible. I sometimes feel as if I really must get up and go to hear the Gospel ; I can hardly help thinking but I could go, though I know my weakness to be such, that I can hardly dare venture off my bed. From what I hear around me, I think but few believe what they hear. Sometimes I hear them say they

do not think things will be quite so bad as the Bible and faithful ministers say; thus they quiet their consciences and all is soon forgotten."

Calling in one evening, she began telling me that she liked her old companions very well, but yet she liked them best at a distance. "It seems," said she, "as if they had the plague, or something, for when they call in to stay with me, it really seems to infect me, and make me worse; but when religious friends call in, my pains seem gone, my spirits revive, my thoughts take a fresh turn, and my dear Saviour becomes the subject of my meditations. That makes me so glad to see you, because it brings Jesus to my thoughts, and it seems as if I could love him more, and serve him better. Oh! the love of Christ is a wonderful thing! Once I thought nothing of it, but blessed be God for sending the means, and inclining my heart to attend; for alas! many have the same means, and yet they are none the better."

Sometimes she lamented she could not be always alike. "I often feel," said she, "dead to what I love, and alive to the poor things of this vain world, though I know it is nothing to me, for my time here cannot be long, at any rate."

Calling in to see her, June 29, 1810, she exclaimed, "O that sweet name *Jesus*! my Saviour! Every day I have been enabled to see his name in the book, and it has revived me, you cannot think. His love and work are all my thoughts and all my desire. I think of heaven and hell; but *Jesus* is the chief subject of my meditation. His sufferings make hell look more dreadful than hell itself! Ah Sir! 'twas the cross,

the cross that made me mourn for sin. I never saw what sin was, or what I was myself, until I looked there: then my sins appeared dreadful, but Christ seemed precious! Oh! he seemed very precious indeed to me; and there I lost my burden in some measure, though I feel it now, at times. Sin appears more hateful to me every day as I discover it in myself and in all those who are about me. I can hardly bear to hear worldly conversation; and as to all bad words, they grieve me to the heart. Many dislike me for my preciseness, but I do not mind that; I cannot join with them who do not love the Saviour who has done so much for me: I think if I were sent to hell, I could not but speak well of him, and love him; I know I deserve nothing better.

"For if my soul were sent to Hell,
His righteous law approves it well."

But as hell seems to be the prison for all who die hating God and loving sin, I hope the Holy Spirit has changed me, and made me unfit for a companion of such unholy beings—my present experience and prayer is,

"O wash my soul from every sin,
And make my guilty conscience clean,
Here on my heart the burden lies,
And past offences pain my eyes."

When I think of what I have done, and how little I love my Saviour, I say,

"Shew pity Lord, O Lord, forgive,
Let a repenting rebel live."

Towards her last days, she said to me, "What hard hearts we have by nature, but when Christ breaks the heart in pieces, the evil Spirit can't rest there any more."

Speaking of her affliction, she would often say, "Not a pain too many, or an hour too long—I should be glad to be rid of sor-

row and sin, but am willing to wait my Lord's time, having no will of my own. He knows best when to take me, and I feel but little concern about the time or manner. Being quite reconciled to this, that my heavenly Father will do what is best for me, and most for his own glory. Thus she died in peace, August 7, 1810, aged 28 years. *Precious in the sight of the Lord is the death of his saints.*

From this simple narrative the reader will be led to see, 1. The importance of those Societies the object of which is, to relieve and visit the distressed and afflicted of all denominations.

2. The propriety of distributing religious tracts and other useful books.

3. That when the Holy Spirit enlightens the mind of a sinner, he produces the most exalted views of the Saviour, connected with the greatest abhorrence of sin, and desire to be delivered from it.

REV. JOSHUA JONES.

Died lately at Lincoln, rather advanced in years, the Rev. Joshua Jones, many years Pastor of the particular Baptist Church in that city. In the younger part of his life he was in the connexion of the late pious Lady Huntingdon; but on his embracing believer's baptism, he settled with the baptist church at Lincoln. After some years residence with them, he resigned his charge, and went to America, where he continued several years. About the year 1802, he returned to England, and preached some time to the baptist church at Rushden, in Northamptonshire, and to the churches at Biggleswade and Southill, Bedfordshire; and Gamlingay in Cambridge-shire.

He then returned to his former friends at Lincoln, and continued with them till his death. He was a friendly man; a most cheerful companion; and by no means a bad preacher.

*Fenny-Stratford, J. Patrick.
Feb. 12, 1812.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Considerations on the Causes and the Prevalence of Female Prostitution; and on the most practicable and efficient means of abating and preventing that, and all other crimes, against the virtue and safety of the community. By William Hale. Williams and Son, &c. 2s.

Of all the Sources from whence are derived the most injurious results to individuals and to Society in general, whether we regard the spread of the most bane-

ful principles, or the utter destruction of those habits of industry, economy, decency, and morality essential to the well-being of the community, we apprehend there will be no difference of opinion among the thinking part of mankind, if we assert that *abandoned women* have in every age borne away the palm, in the miseries they have produced among their immediate associates in guilt, and the deteriorating effect which their in-

has had upon the manners and happiness of Society at large. It would carry us too far, were we to attempt the task, on the present occasion, but the christian cannot avoid associating with his own mind, a number of unbecoming appearances, and modes of thought and speech and action, exceedingly inimical to sobriety and comfort, existing in places very remote, and yet evidently derived from this degrading source of infamy and wickedness. He will find no difficulty in tracing their contamination and influence from the public houses, the theatres, and the more frequent haunts of general dissipation; through the inventors of dances, the toilet, and the ball, the parlour and the drawing

He will perceive the lurking poison insinuating itself in the most unsuspected forms, and creeping, in various ways, the way of the robber and the peer, every rank between.

Let us forbear. Mr. Hale writes again; he will probably find it necessary to revise some of his sentiments, or at least to renege them under some restrictions. There are two principles to the support of which the worthy author has judiciously directed the greater part of this very interesting pamphlet. For each of these we must spare a little. We are assured as we are that if these were indelibly written upon the youthful heart, and deeply impressed on the public mind, nothing more would be wanting to stop the progress of the evil sentiment.

In the first place, it appears to us it does to Mr. Hale, very sensible, we incline to say, especially, that whenever harlots are mentioned, they should be called by their right names, and design-

nated by their proper epithets. At least, there should never be applied to their character or their employment, a single term tending in the smallest degree to abate our detestation of the one, or our abhorrence of the other. It will be time enough to bestow upon them a new name when they have acquired a new character, that of penitents.

In bringing forward this sentiment, Mr. H. thinks "It must be admitted as an indubitable fact, that whatever tends to make youth think lightly of prostitution, will also tend to their falling an easier prey to that sin whenever they come into contact with the temptation." He observes "The crime of whoredom is of that malignant nature, that it can only be sufficiently expressed by the pen of inspiration;" and from that source he describes a whore, as one whose lips drop as a honey-comb, and her mouth is smoother than oil; yet her end is bitter as wormwood; sharp as a two edged sword: her feet go down to death, her steps take hold on hell. Mr. H. then combats with effect the prevailing and popular opinions, which though founded on mistaken assumptions, are very generally received—and in consequence of which "almost all persons seem to unite in regarding prostitutes as objects of pity more than of censure—as poor creatures that justly claim our sympathy—as unfortunate females, drawn, in spite of themselves, into the vortex of prostitution; and forced, by cruel necessity, to continue in it, or to perish in the streets." He here makes a just and appropriate distinction between the *seduced female* and the *harlot*, as they are both accurately described in the sacred volume; and reasons, al-

most conclusively, on the utter impossibility that one of the former should commence the career of the latter.

Mr. H. next adverts to the provisions of parochial law, with which he appears well acquainted, and proves, we think incontrovertibly, that no woman ever becomes a harlot, or continues in prostitution a single hour, but by *her own choice*. The baneful effects of contrary sentiments are feelingly described; and the following paragraph is especially worthy of universal attention—

Among all the causes that lead to prostitution, I do not know of any that has contributed so much to its increase, as the fallacious opinions I have now been attempting to refute. O that I could prevail upon those who may read these remarks, to use their utmost endeavours to arrest the progress of sentiments so baneful to the best interests of society! Let me intreat them to fortify the minds of youth with those just views concerning harlots, which are to be found in the Word of God. Let them be taught to remember, that "The Lord giveth wisdom; out of his mouth cometh knowledge and understanding:" and that however specious any opinions may appear, *they must be false*, if they will not bear the test of Divine Revelation.

We must not be suspected of any hostility to the female penitentiaries established in various populous places; we wish their patrons and supporters all success in their benevolent and christian endeavours—but when reading their publications in favour of these objects, we have not been able to avoid feeling that their *nomenclature* as it regarded these delinquents in general, (*wholly irrespective of their becoming penitents*.) was entirely at variance with that of the inspired writers, to whose principles they professed inviolate attachment. No doubt but this arose from their wish to introduce the subject without

giving a shock to the delicate circles; but for the reason it obtained a place in minds in a form little calculated to inspire that detestation which it is exceedingly desirable a virtuous character should have towards a class of criminals so dangerous to the community.

On some occasions we tried to think what would be the effect, should it ever become a degree popular, to designate our smugglers, house-breakers and high-way robbers by such terms of softness and commiseration. It must be acknowledged that these several classes of offenders, in whatever light they may be considered, are as the objects of pity, and of christian philanthropy, as those who offend. Under our present consideration and that to reform and re-claim them to society is equally desirable; but we are not yet accustomed to hear of them in terms calculated to suppress our feelings and render us perfectly at ease in their company. We enter a serious protest against all *misnomers* when applied to objects now under our notice. Let every practicable method be taken to instruct and to re-claim the harlot, the house-breaker and every other offender against the public welfare; and let any such indicate a penitent state of mind, let them be encouraged to reform; let them be treated with all proper confidence and respect: but let us not lay snares for our youth, by applying to the vicious, *whilst they continue so*, a language which excites the tenderest pity, where the steady abhorrence would be more appropriate feeling.

The other Principle to which we advert, as well supported by facts and the reasonings of

often occasioned us no pain in reflecting upon it. I now to the remissness of undoubted piety and virtue regards the application of time and talents for the promotion of the public benefit, the suppression of those which are of public notoriety, productive of general injury. It cannot be doubted that in every parish in the polis, as well as in those of large and opulent places, a great quantum of individual industry and energy, if it were put into exercise for the public use, to guard the public, empowered and required inhabitants are, by the laws, *but no gambling, or riotous proceedings, in any of their public-houses; to suffer no prostitute to be in their streets, nor any of ill-fame to exist within orders.*

In a brief sketch of the national government of a parish, I now appeal to the reader, how much good is within the reach, that be accomplished by the steadfastness, of its inhabitants; what an awful reverse is ex-

isting the reason of this sad demerit must observe, that the primary cause of all this evil is, that total dereliction from all parochial duties, by whom whose amiable conduct, in all respects, better things might have been expected. It is a fact no less true and lamentable, that men of piety and virtue—men who possess that virtue of benevolence, which renders them respected in society; all, generally speaking, withdraw from attending to the concerns of the parish in which they reside, and in which Providence has blessed their undertakings, as they are called upon in order to be overseers, they usually find it to evade the office; and with one consent, retire from the station in which they could best have been the cause of religion, by suppressing vice, and giving a superior tone to the morals of society.

The parish thus neglected, gradually sinks in its reputation; its concerns are left to those who have no regard to religion, and the most respectable offices are occupied by men, who are eager for the situation, because it will afford them an opportunity of spending a part of that money in feasting, which was raised for a better purpose. In this state of things, and from men actuated by such motives, it will easily be conjectured, what kind of watchmen, headboroughs, &c are appointed by them, to perform the menial duties of the parish.

If our limits admitted we should be inclined to enlarge considerably on this topic, as we wish the impression were as universal as it is important, that something more is required from men of principle and talent, than the mere giving away a few pounds for the support of public institutions of benevolence, and perhaps adding an occasional benefaction for the relief of incidental distress. There is a work which every man of this class must perform himself—he cannot purchase either a proxy or liberty to leave the work undone. We refer to his influence in the practical government of the parish in which he resides, the regulation of its concerns, and the guardianship of its morals.

On these topics we must recommend to our readers a serious—a very serious perusal of Mr. H.'s pamphlet; as we think few upright and pious men can rise up from reading his pages without a wish to be in some degree *active* in promoting a reformation, so devoutly to be wished for, and apparently so easily obtained. Justice requires us to observe that Mr. H.'s plan is no Utopian scheme; the Parish of Christ Church, Spitalfields, in which this gentleman resides, has adopted it in its most extensive application, and enjoys the full-

est advantages he had predicted therefrom.

We close this Article with the last paragraph of Mr. H.'s Pamphlet, the whole of which we earnestly recommend to the attention of our Readers in the Metropolis and other populous places.

That the sin of prostitution is awfully increasing in the land, there can be no doubt; and unless efficient measures are taken to stem the fatal torrent, it will eventually sap the foundations of the empire. The neglect of virtuous principles and civil duties, "plunged Rome into the lowest depths of degradation, and finally blotted her out from among the nations." But I hope better things of our country. There are in every parish more than a sufficient number of gentlemen, of real virtue, active zeal, and great respectability; and these have it in their power to give a right direction to all parochial concerns. But if these means be neglected, the legislature may multiply the wisest laws without effect; they may buoy up for a time the delusive hope of the moral and religious part of the community; but no radical change for the better can be effected, unless those who have both the power, and the most inviting opportunities, are prevailed upon to attend in *their respective parishes*, to the duties incumbent upon them as members of civil society, and accountable servants of God.

The Welsh Looking-Glass: or Thoughts on the State of Religion in North Wales. By a person who travelled through that country at the close of the year 1811. Seely. 1s.

There is an unhappy propensity in some minds to discern only the wrong sides of things. The writer of this little tract seems to be of that description. He has travelled through North Wales, and picked up somewhat reprehensible in most of the religious sects to be met with in the Principality. By a little colouring and some misrepresentation,

he has contrived to make a book about them, containing eight and forty duodecimo pages. We do not know that any of them will thank him for his publication, nor can we conceive of any sensible advantage which the public may be supposed to derive from his publication.

Four Sermons, addressed to Young People; to which are added Two Meditations, on important Subjects. By J. Small. Conder. 1812.

The Author's Introduction and Observation is very appropriate. "In all civilized communities great attention is paid to the education of youth. As the young of both sexes, grow up to occupy important stations in the world, great care should be taken to implant those principles, and to form those habits which will be likely to make them useful members of society. If those principles which are of great importance claim our first attention, we cannot be too earnest in inculcating a regard to religion. "Seek first the kingdom of God," says our Saviour, "and his righteousness." This advice is the more to be regarded, as it came from one who well knew the misery of human nature, and what remedy is best adapted to it."

Sermons addressed to Young Persons have this advantage, that they are perhaps more generally read by the class for whom benefit they are intended, than any other similar production. We were much pleased, last year, with Mr. Small's Sermon to the Children of the Sunday School at Axminster, which we understand has been several times printed, and is now published in cheap form for general use.

ch its merit will doubtless induce it. The Discourses now in our hands are of a superior class; but their affectionateness will secure them an extensive circulation. From the character of Josiah (2 Chron. iv, 3.) Mr. S. deduces, in his first Sermon, *The Evidences of real Piety*—and in the second, *The Advantages of early Piety*. The third is devoted to *A friend-Question addressed to Youth; is it well with thee?* and the fourth to *The Saviour's Invitation to thirsty souls.* (John vii, 37.) The subjects of the Meditations subjoined are "*The Plant of Renown,*" and "*The Love of Christ, which passeth Knowledge.*"

Memoir of the late Rev. J. T. van der Kemp, M. D. Missionary in South Africa. By Order of the Directors of the Missionary Society. Williams and Son.

The self-denial, the prudence, the labour, the fortitude, the perseverance necessary to the work of an Evangelist, are properties rare as they are valuable; and when they are displayed and exemplified in a long course of actual service, they form a character which mankind are disposed rather to admire than to imitate. Such a character was Doctor Van der Kemp, the leading circumstances of whose interesting life, the Directors of the Missionary Society, who had the honour of canonising him, have presented to their friends and to the public, in the brief memoir now in our hands.

He was a descendant of a very respectable family in Holland. His father was a pious and worthy minister of the Dutch Church at Rotterdam, where his son Johannes was born in the year 1748.

At an early period of life he became a student in the University of Leyden, in which his brother was afterwards Professor of Divinity. So rapid was the progress he made in his literary pursuits, as to excite among his friends a general expectation that he would prove a distinguished character.

His acquirements in various branches of knowledge were deemed extraordinary, when he entered the Army, which after sixteen years service, he quitted to enter on the practice of medicine. For this purpose he spent two years at Edinburgh, where he obtained a diploma; and for a time he practised with great reputation as a physician at Middleburgh.

All this time he was a slave to vice and ungodliness; but at the instant of his retiring for the enjoyment of literary ease and rural amusements, the time was at hand, when such a revolution was to take place in his domestic relations, and in the disposition of his heart, as totally to derange his worldly plans of repose and pleasure, and to introduce him, as it were, into a new world.

"On the 27th day of June, in the year 1791, while the Doctor was sailing on the river, near Dort, with his wife and daughter, a violent storm suddenly arose, and a water-spout broke on the boat, by which it was instantly overset, and, before danger was apprehended, they were all plunged into the water. Mrs. and Miss Van der Kemp were immediately drowned, and the Doctor himself, clinging to the boat, was carried down the stream nearly a mile, no one daring, in so dreadful a squall, to venture from the shore to his assistance. But God, whose watchful eye surveys all human

events, and who had designs of mercy to him, and through his instrumentality to many others, was pleased to interpose by a peculiar providence for his preservation. A vessel then lying in the port of Dort, was, by the violence of the storm, driven from her moorings, and floated towards that part of the river in which the Doctor was just ready to perish; the sailors on board perceiving him adhering to the wreck, delivered him from his perilous situation. Thus remarkably was a life preserved which was in future years to be employed for the advantage of mankind, and for the propagation of that faith which he had once laboured to destroy."

We cannot follow the narrative through a detail of very interesting particulars, immediately subsequent to this event, relative to the exercises of his mind, until, from a state of avowed infidelity, he became not only a christian, but felt his heart glowing with ardent love to the divine Redeemer, and fervent zeal to promote his work as a Missionary among the Heathen. These sentiments he communicated to the Directors of the Society in London, and soon after became their Missionary to the Cape of Good Hope.

Here he instantly entered upon his labours, which were crowned with very successful results. Under his fostering care, the progress of civilization among the Boschemen (or *Bushmen*) was very considerable. "In the year 1810, the number of persons belonging to the settlements at Betheldorp, amounted nearly to *one thousand*, including men, women, and children. Industry continually increased. Mats and baskets were made in consider-

able quantities, and sold in the country around. The manufacture of salt was encouraged, which was bartered in the neighbourhood for wheat, and other useful articles. Soap-boiling, sawing, and wood-cutting for waggons, became also a source of support." Thus prepared for the advantages of religious Instruction, the more immediate object of his mission had considerable success among them. The details of his labours in this respect are, however, confined to the *Missionary Transactions*; we should have been gratified in tracing more of them in the memoir, intended to express and cherish the most affectionate esteem.

"But now the time, the solemn time arrived, in which this truly apostolic man was to be dismissed from his labours, and be called up to the joy of his Lord. On the morning of Saturday, Dec. 7th, 1811, he was taken ill, and such was the violence of his disorder, that he was almost incapable of speaking. One of the friends, however, who called upon him, a day or two before his departure, asked him, "What was the state of his mind." His short, but emphatical, and satisfactory answer was—"ALL IS WELL;" and in reply to a similar enquiry, "Is it light or dark with you?" he said "LIGHT!" Light, in the best sense, it doubtless was. The light of his Redeemer's countenance illuminated the darksome valley of the shadow of death, the harbinger of that brighter light which is sown for the righteous, that gladness which awaits the upright in heart."

The Directors very justly observe, "Few such characters as a Van der Kemp adorn the pages of Ecclesiastical history. Few

of such talents, learning, prospects, have volunteered their services to the heathen; it may be hoped that this first memoir may fall into the hands of some, who, ardently going to be useful to the souls of men perishing for lack of knowledge, may be stirred up to follow him, and say,—“Here we, send us.”

Religious Books lately published.

Christian Ethics, or Discourses on the Beatitudes. By Rev. J. Wintle. 2 vols. 8vo.

Memoirs of the late Rev. Whitfield, A M. By the Rev. Gillies. 8vo. 9s.

A Narrative of the Persecution of H. I. De Costa Pereira at Rio de Janeiro, imprinted

and tried by the Inquisition; with the By-Laws of the Inquisition, ancient and modern. 2 vols. 8vo. 21s.

4. Neale's History of the Puritans, abridged by W. Parsons; with a Life of the Author, by J. Toulmin. Vol. II. 8vo. 10s. 6d.

THEOLOGICAL NOTICES.

The Rev. Alexander Smith of Keith Hall has in great forwardness for the press, “A translation of *Michaclis's* celebrated work on the *Mosaic Law*,” which several eminent biblical scholars have strongly recommended to the attention of theological students, as containing the most complete view of the Jewish polity, that has ever been given. The first part, we understand, will soon be published.

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETY.

Auxiliary Society at Leighton Buzzard.

On Thursday, April the 2nd, a meeting of the inhabitants of the parish of Leighton Buzzard, and of the adjacent Villages, was held in the Church, in order to form a Bible Society, to be a branch of the greater Society at Bedford. The Marquiss of Avon, who had accepted the office of president, was called to the Chair. The meeting was liberally attended, several gentlemen and Dissenting Ministers were present, and Samuel Thread, Esq. M. P. attended as one of the Vice-presidents of the Bible Society at Bedford.

The number of attendants was estimated at between two and three thousand, the business was conducted with the greatest cordiality and harmony; and more than three hundred pounds was collected and subscribed.

We have been favoured with a Copy of the Speech delivered on the occasion by Mr. Wake, the Baptist Minister of the place, which we insert at the request of many who heard it.

Gentleman and Ladies,

“This is a day which (until lately) I never expected to have seen. Let us now endeavour to forget all those things wherein we differ, and only think on those things in which we agree: and we do agree in the essential

truths of Christianity; we are protestants; though, from the imperfection which belongs to the present state of human nature, separated into the different branches of the great family of our heavenly Father.

Let the business of this day open a grave, deep and wide, into which, let all our unchristian prejudices be buried by common consent, buried to rise no more for ever! Let not the man be found who shall ever open these gates of death, to liberate those buried evils to divide us again.

To the translation of the Holy Scriptures, near 500 years ago, by our countryman J. Wickliffe, we owe, remotely, (under providence) the English reformation from Popery; and it was the writings of that immortal Man, that laid the foundation of the German reformation by Luther and his associates. Many were the attempts made to strangle the infant in the cradle, but it was protected from Popes and Cardinals, from Councils and Senates, from Kings and Emperors, from the policy of earth and the gates of hell, by a power unseen, but more mighty than gates of brass and bars of iron.

One of the worst Monarchs which this nation ever knew was Henry VIII. And yet because he in some measure countenanced the translation of the scriptures, God lengthened his life to many years, and crowned many of his public measures with prodigious success.

For almost two centuries, the English version of Wickliffe was used in families privately; when Tindal, feeling a Christ-like compassion for his countrymen, ventured on a translation of the old and new testament. The greater part of the first edition

was bought up by the Bishop of London, though he had to send to Flanders for that purpose, and burnt by the hands of the common hangman at St. Pauls Cross; but God, who delights to take the wise in their own craftiness, thus furnished Tindal through his bookseller, with a good sum of money, which enabled him to proceed to a more correct translation, which when published, secured to him the honor of a public execution, for he was first strangled and then burned. No doubt his death was precious in the sight of him who was himself hanged on a tree. Notwithstanding the fate of Tindal, very soon after, Miles Coverdale, actuated by the same spirit, ventured on the same measure, and whose translation it is acknowledged, was conducted with great care and ability; but, aware of the capricious tyrant under whom he lived, he sat down quietly under the shadow of the throne, by dedicating his labors to the King, who felt himself flattered by this testimony of esteem from such a Man as Coverdale.

Not long afterwards, a new version made its appearance by Matthews; and in a little time that by our Martyr of honorable memory, Cranmer; and at a great distance, Taverner appeared in the same honorable field of action, in 1537.

Nineteen years afterwards Queen Elizabeth ordered a new translation, which increased the circulation of bibles beyond anything which had existed in Great Britain; thus the word of God grew and multiplied for fifty-five years, without interruption, when King James I. in the year 1611 selected the ablest men in the kingdom to translate the old and

testament into the English language; which is the vulgar name ever since in use. This measure seems to have sprung from the conference between Episcopalians and Nonconformists at Hampton Court, and was the only good that did come of it.

Eighty eight years afterwards, a voluntary Society was formed in London for promoting christian knowledge, which Society in the while transmitted to the East Indies and America, upwards of eight hundred pounds worth of bibles and practical sermons and treatises; and did much good. They wear the honour of the first-born in the great family of institutions and societies of this kind; let it not grieve them that other Societies have sprung up to facilitate the attainment of the same object; their efforts can never be blighted, and they also shall be rewarded at the resurrection of the just.

Two years after the formation of the last society, in 1701, King William III. instituted a Society for the propagation of the Gospel in foreign parts, consisting of laymen, and Clergy, Nobility, and Gentry, to the amount of thirty persons, regularly incorporated; and who, by the appointment of foreign teachers, and the great circulation of bibles, retain an honorable rank amongst those worthies who are enrolled in records more honorable and lasting than tablets of brass or pillars of marble.

For about thirty years following, till 1733, infidelity stalked through the land with a broad and audacious front, all that reasoning and artifice, fraud and deceit, could do was done, to bring the bible into disrepute: in this list of traitors, stands

for ever infamous, the names of Herbert, Shaftesbury, Collins, Woolston, Tindal, and Morgan; but he that sitteth in the heavens laughed at their impotent spite, and raised up from among his servants such as have placed the authenticity of the Bible beyond the reach of rational objection.

In the midst of this contest, Bishop Butler flourished, a name never to be mentioned without esteem and admiration, for his immortal work on Analogy. Grieved at heart to see the misrepresentations and calumnies heaped upon the bible, he said, "It is come to pass, I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious; and accordingly they treat it as if in the present age this were an agreement among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."

About 1730, a small Society was formed at the University of Oxford, by one Mr. Morgan, who appears to have been the principal, and Mr. John Wesley the next in rank and importance, and they were afterwards joined by some of the most respectable and excellent men in the kingdom; I need only to mention the names of Broughton, Whitfield, and Hervey, whose evangelical sentiments, zeal for the honor of God, compassion for the eternal interests of their countrymen, yea the whole world, soon gave activity to their measures, a missionary energy to their ministry, an increasing usefulness to their labors.

bors; and, considering the spread of infidelity, from the more classic and literary fountains, down to the stagnant puddles of putrid vice, it has been with great justice ascribed to the labors of the different branches of the English Methodists, as they were called, both in the Establishment, and amongst the Dissenters, that the torrent of error and blasphemy was stemmed. Thus the labors of these evangelists rendered the bible more known, taught men to read it, and thereby increased the public demand for it beyond any one event that ever had transpired in this kingdom.

The good effect of this revival remains to the present day, and gave rise, towards the close of the last century, to several Missionary Societies who are not yet quite twenty years old. Besides the good that these have done abroad, they have diffused such a spirit of benevolence at home, as has marked our rural labors to an extent before unknown, which has again increased the knowledge of the holy scriptures, and the demand for bibles beyond all precedent.

The British and Foreign Bible Society, is the legitimate offspring of the Missionary Societies; and is herself become the venerable Parent of many children, through different parts of the kingdom, every one of which, bear the striking features of their Mother; and we this day, her youngest offspring, rise and hail our maternal parent, and wish her length of days and years to many generations, until she shall be able to call every tribe and family of the earth her legitimate and affectionate children.

If any additional arguments can be asked for, to recommend the Bible Society to general pa-

tronage, they may be given in one general assertion, for the truth of which we refer to scriptures; viz. the moral tendency of their doctrines and precepts. As the poor are the direct objects of attention in the present business, put a bible in their hands, and they will read the injunction to honesty, that a man should go beyond his labor to defraud him—to sobriety for that no drunkard shall enter into heaven—to industry, that they who will not work should not be permitted to eat—to subordination, that they should submit themselves to every ordinance of Man for the Lord's sake—to domestic order, that husbands should love their wives and that wives should reverence their husbands; that parents should be kind to their children and that children should honor and obey their parents; finally it teaches that whatsoever we would that others should do unto us, we should do the same to them.

In a friendly co-operation both the Churchman and Dissenter, will lose some of their bigotry and sectarianism, which will make them better men and better christians.

Gentlemen and Ladies, I congratulate you on this auspicious meeting, especially in being honoured with the presence and concurrence of our Noble Chairman and President, who has this day publicly trodden in the steps of his Noble ancestors, who have always been the steady friends of public happiness; such may they continue to be, to the latest age of time; and thereby sanctify the honours of their house, and themselves be made partakers of the blessings of the bible, and finally rise to honor, such as to

of a mortal could not be-
o mansions that shall not
er into dust, and to titles
y highest, even to be called
ns and daughters of the
God Almighty. Amen.

BAPTIST MISSION.

t from the Periodical Accounts,
NO xxii.

BOOTAN MISSION.

e attempts to establish a
a to this country, have
o met with singular ob-
ons. The repeated and
ng afflictions of Mr. Ro-
, with the loss of his va-
partner Mrs. Robinson,
d to upset him. After
e, and after remain-
while in Serampore, a young
nd his wife, Mr. and Mrs.
h, both members of the
at Calcutta, agreed to
with him. Mr. Robinson
me slight attacks of the
on his journey; but on
ay, Jan. 19, 1811, they
at Barbaree, where Mr.
son had built a temporary
ion, and where they in-
to stop for a while, till
ould get an introduction
ootan. On Monday and
ay they were employed in
g their things in order, and
ng a letter to the Soobah
armachee, requesting leave
him a visit. This letter
have gone the next day,
ey hoped in about a fort-
o go themselves. But as
Robinson remarks, "we
not what a day may bring
On Tuesday night, about
o'clock, the watchman
Mr. Cornish, and told him
he had seen a man about
peared to be a suspicious
" Mr. Cornish rose, and
ing of there being only a
thief, fired his gun, and

laid him down to sleep again.
Just as he was falling to sleep,
they were roused by a band of
fifty or sixty robbers, armed with
spears, attacking the house, in
front and on one side. The win-
dows of Mr. Cornish's room were
torn open, and his portable desk
pulled out. Mr. Cornish still
having no idea of the number of
their assailants, aimed a blow at
one of the ruffians with the butt
end of his gun, when two spears
were immediately pointed at him
from the windows, by which he
was slightly wounded in the side.
While this was going on, Mr.
Robinson's room was unmolested.
He therefore put on a few
of his cloaths, and not knowing
the number of the robbers, or
how they were armed, thought of
resisting them. He passed them
in the dark, and went into the
pantry, from whence he took a
knife. At that instant the rob-
bers set fire to some straw for the
sake of light; and seeing the
knife in his hand, two men struck
at him with their spears, the
points of which he endeavoured
to avoid. Perceiving by this
time that resistance was vain, he
opened the back door, and went
to the room of Mr. and Mrs.
Cornish, hoping to get them out
at the windows. "Come away,"
said he, "or we shall all be mur-
dered!" "O, Mr. Robinson,
my poor child! (cried Mrs. Cor-
nish) do take it!" Mr. Robin-
son took the child, and after it
Mrs. Cornish, Mr. Cornish, and
an aged female servant followed.
Mrs. Cornish ran towards the
stable. In following her they
found the cook lying upon the
ground. Thinking he might be
asleep, they shook him; but he
answered with a deep hollow
groan! They now made their
way over the ditch which sur-

rounded the premises into the field; and having wandered to a place about a mile distant, where there was no path-way, sat down on the cold ground till the morning!

As soon as the day dawned they returned to the house. A few yards from the door lay the horse keeper murdered; and a few yards from the back door the cook. The washerman also was severely wounded, and has since died of his wounds. Books, papers, boxes, &c. lay outside the house, all stained with blood. Within all was confusion and destruction. Things capable of being broken were dashed to pieces; the books thrown on heaps, or scattered about the house; and the cloths, except a very few articles, and which seemed to have been dropped by the robbers in their hurry, were all gone. The loss in property of different kinds is supposed to be two thousand Rupees, or two hundred and fifty pounds.

In this half-naked and distressed state they set off on Wednesday morning for Dinagepore, which they were not able to reach till Friday. Here at the house of our worthy friend Fernandez, they met with every possible attention which could alleviate their distresses; and which seems to have so cheered their spirits, that they were ready to say, "God hath made us to forget our affliction!"

With all the terror that must attend the review of this shocking scene, the providence of God over his servants was very singular. The wound in Mr. Cornish's side had been fatal but for the spear terminating on his rib. Mr. Robinson had no less than four wounds, one on his right knee, one on his left arm, one on his belly, and one on his left breast.

That on his breast was the wound and had not the spear struck against the bone, it must have been mortal. In making their escape from the house they were directed, without any knowledge or intention on their part, into the right way: For, (says Mr. Cornish) "In that corner of the garden where the stable was, there was no gate-way, which at every other corner there was; and these three gate-ways were placed a set of ruffians to watch the entrance; so that had we gone through any of them we must have all probability have been murdered." Mr. Cornish adds, "After getting over the ditch, we then made our way to a few adjoining houses, where we knelt down and returned the Lord thanks for our marvellous escape; and in a short but earnest prayer, implored protection for the remainder of the night. We wandered through the fields, and there sat down under a bush, with scarcely any clothing. It was very cold. Elsewhere our fears were not at an end; the shaking of a leaf made us tremble; and to make it worse my little boy was so cold that with much difficulty we could keep him from crying, which the robbers on their way home had heard, would have been the means of their discovering us."

"My little apprentice girl Jannetta, on the first alarm, ran out of our bed-room into the pantry so that she knew nothing of our escaping through the window. She says the murderers came into the pantry and seeing her exclaimed, "Here is one of the Sahib's people." One of them searched her little bosom for money, but finding none, he was about to kill her, when holding up her hands to a tall man, she said, "I am but a poor little girl."

not kill me!" This man said "If you will shew us where the money is, you shall not be hurt." He then of course directed them to the two bed rooms, into which they all rushed, when she took the opportunity to escape out at the back-door, and concealed herself in the store-room.

"We were three days on our journey from Barbaree to Dinapore. Poor Mrs. Cornish walked thirty-two miles the two last days, for we could procure no conveyance for her; and I hid my little child to the back of a native man, and so we got on. When we came to a canvas manufactory, where we got a palanquin and bearers. My poor wife was quite lame with walking; besides which she wounded her foot Tuesday night, which bled a great deal. Every quarter of an hour towards the last she sat down wept.

On our arrival at Dinagepore, I can scarcely describe the kindness of Mr. and Mrs. Fernandez and the family. They very soon got a trunk of clothes for Mrs. C., Mr. Joseph Derozio supplied me, and Mr Fernandez supplied her Robinson. Indeed I am at a loss for words to express how graciously they entered into our necessities. Mr. and Mrs. F. strove to out-do each other in heaping favours on us. Three or four tailors were set to work immediately to make clothes for my wife and children. Mr. and Mrs. Johnson hearing of our misfortunes, sent us a bundle of clothes. We may well say, that if we could not get into the hands of more cruel enemies, neither could we have been with kinder and more sin-friendly friends. Their kindness has not made us forget our affliction."

The result has been, that Mr.

and Mrs. Cornish are returned to Serampore; and Mr. Robinson, though he has no intention of returning to Barbaree, yet thinks of making another attempt on Bootan. N. B. Forty, or fifty of the murderers have been taken.

AFRICA AND INDIA

Missionary Society.

A Special General Meeting of the "Society for Missions to Africa and the East, instituted by Members of the Established Church," which was very numerously attended, was held at the New London Tavern, Cheapside, on Friday the 24th of April, in consequence of a requisition, signed by many respectable members; who, "feeling it to be an imperative duty on the Society to exert itself, at this juncture, to procure such provisions in the new Charter, to be granted to the East India Company, as shall under wise prudential regulations, promote Christianity in India," requested "that a Special General Meeting of the Society might be called, without delay, to take this important subject into consideration." The Right Hon. Lord Gambier, was called to the Chair. Several Resolutions were passed, expressive of the unanimous and cordial desire of the Meeting, that the blessings of Christianity may, in every practicable way, be communicated to India; and appointing the Governors and Treasurers of the Society, a deputation to confer on the subject with the Chancellor of the Exchequer and the President of the Board of Controul.

These Resolutions were moved or seconded by H. Thornton, Esq. M. P.; Wm. Wilberforce, Esq. M. P.; the Right Hon. Lord

Calthorpe; Thos. Babington, Esq. M. P.; C. Noel Noel, Esq. M. P.; and T. R. Kemp, Esq. M. P.; and were recommended and enforced with great eloquence by Mr. Thornton, Mr. Wilberforce, Jas. Stephens, Esq. M. P. Mr. Babington, Sir Thos. Baring, Bart. M. P. and other Gentlemen.

We are highly gratified to learn that a considerable portion of zeal was manifested for the Christian interests of our Indian possessions, by this very large and most respectable Meeting; who have since circulated a well-selected series of Documents and appropriate Resolutions on "The Duty and Policy of Propagating Christianity in India."

WELSH QUARTERLY MEETINGS.

Feb. 4, 5, 1812. The quarterly meeting of Baptist Churches of Glamorgan and Monmouthshire was held at *Aberdare*. The meeting commenced on Tuesday evening by prayer, by brother R. Jones, and then brother D. Evans *Bridge-end* preached from *Rev. xiv, 4. These are they which follow the Lamb whithersoever he goeth*; and brother Maurice Jones preached from *1 John iii, 14, We know that we have passed from death unto life, because we love the brethren*; and closed by prayer.

Wednesday morning, brother Samuel Jones prayed; brother J. Jenkins preached on the *Deity of Christ*, from *1 Tim. iii, 16*; brother J. Evans preached on the *Transfiguration of Christ*, from *Matt. xvii, 2—5*; and brother D. Richards preached a practical sermon from *2 Cor. v, 4. For we that are in this tabernacle do groan, being burdened*; &c. and concluded by prayer.

A Quarterly meeting was held at Zion Chapel, belonging to the South West Association, the 1st of April, 1812. Brother Thos. Williams of *Cwmder* prayed; brother D. Evans, junior of *Maes-y-berllan*, preached from *Rev. xix, 16—19*, brother J. Watkins of *Carmarthen* from *Jude 22*, and brother T. Thomas of *Aberduar* from *1 Cor. v, 7, 8*, and concluded by prayer. Brother D. Evans and D. Saunders preached in the evening from *Rev. v, 1. Jer. vi, 14*. The brethren Thomas Thomas and J. Watkins preached the preceding evening at *Cumivor* from *1 Cor. iii, 11. and Job xxvii, 8*.

April 14, 15. Another quarterly meeting was held at *Ystrad-dafodog*. Tuesday evening, brother J. H. Davies read and prayed; brother D. Richards preached from *Exod. iii, 3. I will now turn aside, and see this great sight, why the bush is not burnt*, and closed by prayer. Wednesday morning, brother Ed. Davies began the exercises of the day by reading and prayer; brother R. Jones preached from *1 Kings viii, 6. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim*. Brother J. H. Davies preached from *Isaiah ix, 6. And the government shall be upon his shoulder*, and concluded by prayer.

In the evening, brother J. Jenkins prayed; brother Ed. Davies preached from *Rom. vi, 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you*; brother Maurice Jones preached from *John xvii, 15. I pray not*

thou shouldest take them out of the world, but that thou shouldest keep them from the evil; closed by prayer. Agreed to hold the next quarterly meeting at *Sion Chapel, Merthyr*, first Tuesday and Wednesday in August next.

ORDINATIONS.

Wednesday Jan. 1, 1812, Mr. John Carter was ordained the pastor of the particular Baptist church at *St. Albans, Herts*, under the care of Mr. John

1. Mr. Tomline of *Chesham* began the service by reading and prayer; Mr. Grosser of *Watford* asked the usual questions and received the confession of faith;

Mr. Hunt of *Dunstable* prayed the ordination prayer; Mr. Updegrave of *London* gave the charge from *Titus i, 9. Holding fast the faithful word*, and concluded in prayer.

In the afternoon, Mr. James of *Watford* began in prayer, Mr. Instone of *London* addressed the church from *Rom. x, 15. How beautiful are the feet of them that preach the Gospel of peace, bringing glad tidings of good news*; and Mr. Daniel of *Luton* concluded in prayer. Mr. Bligh of *Poiters Bar* gave out the answers.

In the evening Mr. Harris of *Albans* began in prayer, Mr. Knorr of *Tring* preached from *1 li, 3*, and Mr. Cox (Independent) concluded the services with the Day. *O Lord we beseech thee send now prosperity.*

On Wednesday March the 8, 1812, Mr. N. Miles was ordained the Co-pastor with Mr. B. Jones and J. Morgans at *Kilvoe, Pembrokeshire*. Brethren W. Evans of *Hanson* and J. Jones of *Landysul* prayed,

and brother B. Davies described the nature of a gospel church, received the confession, and offered up prayer with laying on of hands; brother D. Davies of *Aberduar* gave the charge from *2 Tim. x, 5*; brother T. Jones of *Rhidwilim* addressed the church from *1 Thes. x, 1*; brother J. James of *Fishguard* preached to the congregation from *Phil. iii, 1*.

The preceding evening brother W. Griffiths of *Tabor* preached.

On Monday March 30, 1812, Mr. D. Pugh was ordained Co-pastor with brother D. Evans at *Ffynonhendry, Carmarthenshire*. Brother Davies Davies of *Llandysul* prayed; brother B. Davies described the nature of a gospel church, received the confession of faith, and brother J. Watkins of *Carmarthen* offered up the ordination prayer with laying on of hands; brother John Morgans gave the charge from *1 Tim. iv, 16*; brother B. Davies addressed the church from *1 Cor. xvi, 10, 11*; brother T. Morris preached to the congregation from *1 Cor. i, 18*; and brother J. Davies of *Landysul* concluded the service in prayer.

New Church formed, and Ordination, at Shrewton, in the centre of Salisbury Plain.

It is now about eighteen years since the gospel was first preached, amidst great opposition, at Shrewton, on the Plain, by Mr. Wastefield of *Imber*, and Mr. Saffery of *Salisbury*. The circumstance that served to secure its establishment in this village is not wholly unworthy of remark.

A man who had been notorious for the profligacy of his character—a Tinker, opened his house for the preachers, when all others

were shut against them ; and of this poor sinner's conversion there was reason to hope. Yet he determined on leaving Shrewton, in order to rid himself of an old associate in wickedness, whose habits of obdurate iniquity he could no longer endure. The cottage in which he lived was his own. This he offered the brethren for sale, with five guineas of the purchase money, if his humble dwelling, once defiled with blasphemy and uncleanness, might now be dignified as set apart to the service of Jehovah. A very few days after this was agreed on, its poor inhabitant was taken ill, and in twenty-four hours after the conveyance was signed, the Tinker died ! A small door indeed ! but an effectual one, was thus opened for the salvation of the poor villagers.

Immediately on this event, Mr. Saffery interested himself in building a mud-wall meeting-house in the cottage garden, which, together with the first purchase, cost one hundred and sixty pounds. In this house, from that period, has the word of God been published, principally by the pastor and brethren of the Salisbury church, with whom the converts have been united by baptism on a profession of their faith, to the amount of more than fifty. A scarcity of itinerant labourers, had during the two or three past years, occasioned a disadvantageous dearth of public services ; and it was thought expedient to place them under the less contingent superintendence of a stated pastor, if one could be obtained for them. At the close of the past year, Mr. Roberts, a highly respectable Itinerant, and member of the Sarum church, removed to the neighbourhood of Shrewton, and after supplying

them for a few months, kindly yielded to their warm solicitations, by taking the guidance of this humble flock, whose welfare he proposes for his hire.

On Feb. 23, thirty-seven of them, including himself, were formed into a church by their late pastor, who administered to them the ordinance of the Lord's-supper in their separate state ; and on March the 30th, Mr. R. was ordained : on which occasion the following brethren engaged in a very interesting service. Mr. Murch of *Frome*, read, prayed, spoke on dissenting ordination, asked the usual questions, and received the confession of faith. Mr. Edminson, of *Bratton*, offered the ordination prayer, with laying on of hands ; after which the former pastor charged the present, from *Deut.* iii. 28. ; and Mr. Saunders, of *Frome*, addressed the church from *Ephes.* iv. 1. and concluded.

Shrewton is favourably situated for the introduction of the gospel into the surrounding villages and hamlets ; and it is hoped the pastoral labours, now commencing on this spot, will be greatly availing to the salvation of souls.

March 27, 1812, a church was formed at Ebenezer Chapel, Southsea Common, near Portsmouth, in the Baptist connection. Brother Clay, of *Portsea*, began the service by reading and prayer ; brother Penny, of *Portsea*, addressed the new formed church ; brother Bulgin, of *Poole*, preached from *Mark* xi. 30. and baptized five persons, who were received into full communion by Mr. Headden, the deacon of the church ; the ordinance of the Lord's Supper was then administered by brother Penny. Brother Tilly, of *Forton*, preached in the

from *Heb. xiii. 22.* The principal parts of the service conducted by brethren Penry, and Headden. The chapel was built three years ago by a few friends, members of the church at Portsea, under the pastoral care of the Rev. D. since which several persons have been called out of darkness into marvellous light, and a church formed, which consists at present of fifteen members with a pleasing prospect of usefulness.

New Association.
 On Friday the 31st of March, a meeting of the particular Baptist churches in Norfolk, viz. Great Yarmouth, East Dereham, and Wymondham, met in association at Ellingham. Mr. Hubbard, pastor of the church at Wymondham, engaged in the service in the morning. Samuel Hubbard, pastor of the church at Great Yarmouth, engaged in the afternoon service, after which a collection was made for the United Baptist Missions in India.

Mr. Abbott, Independent Minister at Wymondham, engaged in the evening, and Mr. Allen of Great Yarmouth, preached.

In the service of the day, we hope, all were attended with the divine blessing.

The next association to be held at Great Yarmouth, on Tuesday in Easter week, 1813. Mr. Hubbard took the text in the morning; subject, *Necessity of divine influence to constitute the Christian character.* Mr. Hatcher in the afternoon; subject, *The final perseverance of the saints.*

On Saturday, March 31st. Tuesday evening, Brother Houseman, brother Sprague preached from *John xvii. 3,* *And this is*

life eternal, &c. brother Godwin concluded.

Wednesday April 1. Met for Prayer. Brother Norris, Sprague, Chandler and Birt engaged.

10 $\frac{1}{2}$. Brother Dyer prayed, brother Godwin preached from *Mark iv. 28, 29.* *For the earth bringeth forth, &c.* brother Nicholson concluded.

2 $\frac{1}{2}$. Brother Stennet of Dartmouth (Indep.) prayed, brother Wilcox preached from *John xv. 26,* *He shall testify of me,* brother Sprague concluded.

7 $\frac{1}{2}$. Brother Birt prayed, brother Dyer preached from *1 John iv. 7.* *Beloved let us love one another,* and concluded. Agreed to hold the next meeting at Bovey.

NEW MEETING OPENED.

Thursday April 2, 1812. A new Meeting house called *Saron* was opened in the Country, about three miles distance from *Llandovery*, Carmarthenshire. Brother D. Evans, *Brecon*, prayed, brother T. Morris preached from *Col. i. 18,* and D. Evans, junior, of *Maes-y-berllan*, from *Revel. xxii. 1,* and brother J. Watkins from *Revel. iii. 7.*

The Wilts and Somerset half-yearly meeting for the encouragement and support of Village preaching was held at Melksham, on April 8th. Brethren Porter of *Bath* preached from *Luke xiv. 23*; Edminson of *Bratton* from *Rom. v. 10*; and Davies of *Trowbridge*, in the evening, from *Rom. viii. 14.* Brethren Barnett, Hinton, Page, and Stennett, engaged in the other parts of the services. The next meeting is to be held at Warminster on the last Wednesday of September. Brother Saunders of *Frome* to preach.

British and Foreign Bible Society.

This highly interesting Society held its Annual Meeting March 6, 1812, at the Free Mason's Tavern, Queen Street, London. The large Room was so crowded with people that Lord Hardwicke, who intended to have moved the vote of thanks to the Noble President, Lord Teignmouth, could not get to that part of the room appropriated to the Vice-Presidents, Committee, &c. and was obliged to retire. Many animating and excellent speeches were delivered by venerable Prelates, Noble Lords, Members of Parliament, Dissenting Ministers, and the Secretaries of the Institution.

From the Report, it appears that there have been issued from the Society's Depository, since its commencement, 140,415 Bibles, and 291,524 Testaments. In the last year the number amounted to 35,690 Bibles, and 70,733 Testaments.

Nor has British liberality been exhausted by the various claims recently made upon it, in such an unprecedented degree. This society alone has derived from the Metropolis, and the different Auxiliary Societies in the Country, during the last year, the amazing sum of £29,937:12:5! May it be supported in a still more abundant manner, till the universal spread of truth makes its existence unnecessary!

Sunday-School Union.

The first Meeting of this Institution was held on Wednesday morning, May 13, 1812, at the New London Tavern, Cheapside, though it was established A. D. 1803. "The objects of this Union, are, 1st. To stimulate and

encourage each other in the education and religious instruction of the young. 2ndly. By mutual communication to improve methods of instruction. 3dly. To promote the opening of Schools by our influence and personal assistance. 4thly. To procure books, &c. suited for Sunday schools, at a cheap rate. 5thly. To correspond with ministers and others, in the united kingdom and abroad, relative to Sunday schools. 6thly. To promote the formation of country Sunday school Unions, which are expected regularly to report to this society, and are allowed to purchase its subscriptions at reduced prices."

Our limits will not permit to make large extracts from the report; we cannot however omit the following encouraging facts to shew the usefulness of such institutions. "Mr. M'Leod, formerly a Teacher of Lord's Schools in Glasgow and Edinburgh, when enforcing instruction, related some pleasing instances of success. The following is truly remarkable;

"Some years back, Mr. Clark, school-master at Sierra Leone, told a Lord's day School in Edinburgh. His method of giving religious instruction was, after the Pupils had repeated a portion of scripture, to ask such explanatory and practical questions to them, as naturally arose of the words, and to conclude with a short address and prayer. In these exercises he was particularly successful. Of one class of sixteen boys, four of them at adult age were brought to saving knowledge of God, and acknowledged the early instructions he gave them, and which never totally left them as the means of their conversion. This number, of which Mr. M'Leod was one, are now all of them engaged in preaching the gospel, some in Great Britain, and others as missionaries in foreign lands."

Religious Tract Society.

Friday morning, May 14th, the Tract Society held its 10th Anniversary at the city of London Tavern. The meeting was numerously attended; much interest was excited by report of its proceedings. We with great pleasure that the issue of Tracts of the First during this year, has been millions two hundred and seven thousand, which is more than that of the preceding. The whole number issued, since the institution of the society in 1799, exceeds millions and a half.

The issue of Tracts of the series for hawkers, during the year, has been upwards of hundred and seventy thousand being above 200,000 more than of the year preceding; making the total issue of this since its commencement 5, considerably more than millions!"

Hibernian Society.

Friday morning, May 15, 1812, the Hibernian Society for the diffusion of Religious Knowledge and, held its sixth anniversary at the New London Tavern, on the south side. The report read at the meeting contains some interesting accounts of the progress made in subduing the long-

rooted prejudices of ignorance and superstition.

When it is considered what opposition this society had to struggle with from the powerful influence of biggoted and interested priests, it is truly astonishing that such happy effects should have been already produced.

One extract from the Report will give some idea of what has been accomplished by the perseverance of the society in establishing *circulating* schools, on the plan of those founded in Wales, by the Rev. Mr. Charles of Bala.

"From this rapid sketch of the operations of the Committee, it appears that they have an encouraging prospect. The number of their scholars, has, during the last year, been greatly increased. The number of individuals to whom their instructions appear to have been made the means of religious improvement, has increased in a far greater proportion than heretofore; and the number of the children who may be considered as their pupils, has advanced from 1500 to 2250."

The Appendix contains some interesting extracts of correspondence, from which we hope, in a future number, to make a selection for the gratification of our readers.

The Lord God is a Sun and a Shield. Psalm lxxxiv. 11.

A traveller in a desert land,
Where dangers press on every hand,
And foes and fears abound;
Great Being! I implore thine aid,
Be thou my Sun, dispel the shade
And light my path around.

Thy rays can animate a mind
 In melancholy shades confined,
 And warm a frozen soul;
 Exert thy genial influence,
 Chase the thick glooms, and banish hence
 The clouds that o'er me roll.

When thy all-vivifying light
 Has round me shed its beams so bright,
 And turn'd my night to day;
 Then shall my soul forget her load,
 And as she travels on the road,
 Begin a cheerful lay.

When the malignant powers of hell
 Range their grim host and proudly swell,
 And threaten to destroy;
 Thou shalt to me a shield become,
 Repel their darts and guard me home,
 Where foes can ne'er annoy.

Thus shall I travel thro' the field,
 With God my sun and God my shield,
 To light and guard my way;
 And as I tread the thorns among,
 Forget my pains, and raise a song
 To him who makes my day.

And when my feet descend the vale,
 And nature's powers begin to fail,
 And earth recedes from view;
 Then, O my Saviour and my God,
 My Sun, my Shield, my high abode,
 Conduct me Conqueror through.

Ipswich.

W. M.

BAPTIST MISSION AND UNION.

Since the meeting for the benefit of the above Mission was announced to take place on the 24th of June, it has been thought necessary to procure a larger place of worship. The Dutch Church, Austin Friars, has been kindly granted for that purpose; Mr. Fuller, the Secretary, will make a report of the state of the Mission after each sermon.

The services will commence at 11 in the forenoon and 6 in Evening.

The next Morning at eight o'clock, precisely, a meeting will be held at Dr. Rippon's Meeting house, Carter Lane, to take into consideration the proposed measure for an annual general Association of the Particular Baptist Churches.

The Association at Salisbury, which occurs on JUNE the 17th, was published by mistake for July 17, in our Magazine for May.